231, 232, 233, 492, 539

[General information about horses and camels will be found in category 231. Specific information about breeding, diseases and veterinary science will be found in category 232, about herding and pasturing in 233. Specific information pertaining to the use of camels and horses in transportation, associated practices and descriptions of gear will be found in category 492. For native texts applying to camels see category 116, pp. 340-346, 358-368; to horses, pp. 383-388.]

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

8. The bridge of her nose glistens like the blade of an Indian sword;
To pearls and corals her teeth I compare.
9. Oh, her spittle! Like viper-wine it is used,
For it heals one bitten by a snake as soon as he drinks of it.
10. Oh, the neck of my darling! like that of a gazelle
Or the white antelope which men hunt on horseback.
11. Her breasts are adorned by tattooing with gems precious and costly.
Which neither the wealth of Persia nor of Syria could buy.
12. Her breasts, they are apples, — alas, for my loss that has bereft me of reason! —
A china cup set on a tray.
13. Her arms glisten as a silver pot,
And her little finger is a burnished gold stick.
14. How slender is she! I think not she has yet born children.
To a sprig of wild cherry I liken her, as it sways in the air.
15. O ye who hear this voice, have mercy on me!
O Moslems! will you not pity one dead?
16. Bring here my mistress, set her before me
[illegible] for whom I die.
17. Oh, may he who reviles me have no kin,
Or become a captive seized by unbelievers.

The poet was Nimr eben 'Adwân; the reciter, Ğwâd al-'Âni. The poet sits on a steep stone pile, laments, and describes the beauty of his dead sweetheart, with whom he wishes to be buried. Verse 1. *Ḥorr šemâli* is a camel recognized as pure-blooded by the tribes camping in al-Belḳa' and the Ḥawrân districts, whereas the tribes living farther east and south deny this, declaring it is by no means certain that both of its parents were thoroughbreds. 3. *Riğm* is an artificial pile of stones. Such piles are usually found on the most prominent hills and serve as shelters for the watchers or spies, who, lying down at their post, may observe the whole country around. *Radîr* is a hollow in a channel where the rain water remains even when the stream had dried up. 5. *Ṣalab* is a feather from the hips of an ostrich, used as an ornament or bouquet. 9. *Dâbb* is any poisonous snake of some length; short ones are known as *efʿi*. 11. The breasts are often covered with tattooed patterns in imitation of various jewels.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

12. She is clear white, pink, and bordered with red,
And her glory exceeds the beauty of Joseph.
13. No untruth I speak, nor is it a fable,
For, after all, I am no maker of stories.
14. He who will revile me must have less wisdom than a bull or she-ass,
For easier it is to persuade a bull which when bidden turns.
15. By Allâh! I shall not find her even among the houris.
Therefore, to describe what has passed away is of no help.
16. By Allâh himself! with her death my life is destroyed;
Hence wise is moderation for the sake of Allâh, who knows all secrets.

831x
539x

This poem, composed by the poet Nimr eben 'Adwân, was recited to me by Ṭrâd eben Saṭṭâm, who learned it from his mother, who hailed from the Sirḥân tribe.

Verse 1. *Ḳalam* is a pen cut from stout reed. *Zejzaf* or *nâ'em* means "smooth, soft." 2. *Ṯilb* is a she-camel, old, toothless, and therefore very emaciated. *Ṯâwi* denotes such a beast which can kneel but on account of its weakness cannot rise again. Sometimes a feeble she-camel of this kind is left behind on the camping ground; the poor beast tries to get up, but every time sinks down again uttering bitter moans. Her deep sighs are heard far around. She longs for her companions whom she is not to see again, and is afraid of the wolves. 4. *'Aḏâra* is the name for all young women, whether virgins or not. A virgin is called *bikr*; a female who has lost her virginity, *mâḥûḍa*. Sinǧâr is a mountain ridge southwest of Mosul. 5. The daughters of the Ṣlejb excel by their perfect shapes. *Šiḥâra* is the name given by the Ṣlejb to their pure-blooded asses, which they often cross with the wild asses. The Ṣlejb women are often elaborately tattooed on their cheeks. 6. *Hawâdeǧ*, quiverings, shakings, the poetical term for *ẖetab*, means "large richly colored litters which rock freely." *Ḥawwâr* signifies a camel of the inner desert, inured to thirst, whereas a *ǧûdi* is a camel from districts with plenty of water. A *ǧûdi* is stronger, but a *ḥawwâr* will endure more fatigue. 9. *Ṭobb* denotes "come near," "step into the center." 12. The cheeks are clear white and pink and red at the edges. According to the story, Joseph, the son of the patriarch Jacob, was very handsome. 13. *Ḳamâra* is a story pleasant to hear but fictitious. A *bejjâr* is a blacksmith, who beside swinging the ham-

[551] [232] [304] [231]

539x 3. Even wert thou sprung of Turkoman stallions, thou wouldst not be used to breed,
Ay, even if thou hailedst from the manure heaps on Sâǧûr or from those who grew up there.
4. O al-Hebdâni! O thou who with poems adornest thyself!
Turki swallowed a single mouthful and nobody wished him good digestion.
5. Abu Nawwâf will surprise thee mounted on a mare with narrow high hoofs
And the Âḍân and Šijâb troops with him.

Meḥde al-Hebdâni, a poet from the Fed'ân tribe, had assailed the Rwala in a poem beginning with the words:

'Endi leben ša'lân ḥmûlen ta'abba,
For Eben Ša'lân I have a good load [of reproaches].

These reproaches are answered by Muḥammad âl Mhelhel in our poem. Meḥde was the son of a man who joined the Fed'ân, there married a Fed'ân woman, and not long after the wedding left again. Slanderous tongues claimed that Meḥde was not the son of the man whom his mother had wedded; others said that his father was not a Bedouin and as such was not permitted to marry a Bedouin woman, and that he had disappeared through fear of being killed, should it become known that he had deceived the kin of his wife. Muḥammad advises him, therefore, to make sure of his descent rather than meddle with the affairs of the free Bedouins.

Verse 2. Because his descent is uncertain and he himself a coward, it would be best for him if he should deprive his little sons of their health, *saḫḫem*. *Howš* is the excitement, bravery, which takes hold of men when fighting, *taḥâwašown* (or *taḥârabown*). *"Hebb"* is said in anger, instead of *"eḫs"* or *"o'ḳob"* meaning "Shame!" "Away!" *Lejt howšak jehabbe* means, according to the explanation given me by the poet: "May thy courage awaken." Others, however, maintained that the words signify: "May thy courage be spat upon; may it be gone; away with thy courage!" The Fed'ân tribe camps for nearly six months amongst the settlers who invite gypsies to their weddings for merrymaking. 3. In the neighborhood of the river Sâǧûr, where the Fed'ân also encamp, the pure blood of horses is not of much importance, a mare being admitted to any kind of a stallion. But even there Meḥde could not

231 A *ruḥûl* (pl., *raḥâjel*) is a *nâḳa* which can be used for both riding and carrying lighter loads.

Delûl means solely a riding camel regardless of sex, although the idea of a she-camel predominates. No plural is made from this word, *rŏûb* being used for ten or less, while a larger number is expressed by the word *ǧejš*. This may refer, however, to the riding camels and their riders also.

●232 Camels are divided into the thoroughbreds, *ḥorr*, and the common kind, *'aźi*. A camel is considered a thoroughbred only when, on the testimony of trustworthy witnesses, it springs from a thoroughbred sire and a thoroughbred dam. If the mother was covered in the absence of trustworthy witnesses, then her calf is not recognized as thoroughbred, as in such a case it is uncertain whether its sire was of pure blood, *mâ jin'aref abûh aṣleh mâ hw maźbût*. If a well-shaped she-camel of the common sort is covered by a thoroughbred bull and the same is done with her female descendants, then a she-camel sprung from this line is recognized as a thoroughbred, *ḥorr*, in the fifth, and the male camel in the ninth, generation, *jarǧa' ḥorr 'ala tis'a*. The best camel breeds are the *'omânijje, šarârijje, ḥtejmijje*, and *tihijje*, indicating the place of their origin: 'Omân, and the territories of the Šarârât, Htejm, and Tijâha respectively.

231 A stud camel is called *hedûde*. The rutting period is the coldest season of the year, from December 11 to January 21. A rutting camel, *jehîž, hâž az-zeml, hadîr, jehadder* or *jehâder*, is very restless, kicks, hits out with its head, bites, murmurs, and froths at the mouth, *jezabbed* or *taṭla' deriteh* (sic). The question is frequently heard among the Bedouins: "When are you going to lead in your she-camels? *mata theddûn babâ-'erkom*," the answer generally being: "We are waiting for a favorable sign on this or that day, *natna al-waǧbet al-flânijje wa-shedd*." On Monday, Thursday, and Saturday they do not like to lead their she-camels to the bull, for these days are considered the most suitable for undertaking raids, and the Bedouins fear lest with the she-camels the enemy should capture also their young begotten on these days. Therefore they prefer Friday and Sunday, but only with such animals as are unmistakably ready. A she-camel in that condition, *mujasser*, kneels down every little while, is loath to rise, murmurs, *tarŷi*, and as soon as she hears the murmur of a rutting male even breaks her fetters, runs to the bull, kneels, spreads out her

ridden long, *'asîfe*, but also old camels. 4. Owing to this treatment his own camel has lost all the fat of her hump, *šaḥam*, as well as her spirits, which made her touch with head and lips the second rider, *mlâfaḥ lar-radîf*, who was sitting bareback and had tickled her slightly.

To save his animal's strength the rider lets her rest a little before sunrise and after sunset; this is called *šofratên*.

A tired camel is known as *mutlajješe*. If so exhausted that she cannot rise with the rider any more, she is called *ṭâwije*; she has, they say, used up all the marrow of her bones, *mâ bâźi beha muḫḫ*. Then she needs a rest of at least three months and a good pasture in order to recover completely.

DRINKING FROM A CAMEL'S PAUNCH

There is hardly an adult Rwejli who has not on some occasion drunk water from the camel's paunch. If the raiders are tormented with thirst, they kill a few camels, cut out their paunches, *čarš*, which are full of water, let the water settle, and then drink it. Mežḥem eben Ğandal attacked the Šarârât in the al-Ḥunfa territory and captured large herds of camels just returning from pasture. Being short of water himself and fearing lest the pursuing Šarârât would occupy the nearest wells, he had about fifty camels with the biggest bellies killed and the water bags refilled with the water from their stomachs; then he steered clear of the wells and returned to his people, who were encamped in an-Nukra south of Damascus and about 1000 kilometers from al-Ḥunfa, without suffering any loss (see above, pp. 94f.).

DISEASES OF CAMELS

The camels suffer from many diseases, the majority of which are due to inflammation of the bowels and joints. As it is impossible for me to define the various ailments with any sort of precision I quote them exactly as they were explained to me.

Ḥmâr: inflammation of the bowels of young camels; incurable.

Ḳadda: inflammation of the brain of young camels; incurable.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

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Lowa': inflammation of the bowels of grown camels; treated by burning three times with a red-hot iron around the abdomen.

Šowka: inflammation of the bowels and constipation; treated by burning three times around the kidneys.

Roššš: inflammation of the bowels causing diarrhea; treated by burning seven times on the abdomen.

Čalba: stomach ulcers; treated by burning on the back.

Ṭejr: muscular paralysis; incurable.

Ẓal': inflammation of the joints, as follows:

Ṣabba': general inflammation of the joints; treated by burning around the particular joints;

Mowah: inflamed and swollen legs; treated by piercing the swollen places with a small sharp peg, *ḥlâl*.

Ṯifen: inflammation of the lower thigh accompanied by swelling; treated like *mowah*.

Raṣâṣ: inflammation of the hoof; treated by piercing the fore part of the hoof.

Arčâb: inflammation of the whole of the hind leg; incurable.

Ǧerad: inflammation of the shin bone of the foreleg; treated by a light singeing with burning *naṣi* plants or dry *ḥemri* grass.

Nisam: inflammation of the knee; incurable.

Mal': inflammation of the fore shoulder; incurable.

Fatk: inflammation of the armpit; treated by burning.

Bhûẓ: inflammation of both forelegs above the knees; treated by burning.

Ničab: inflammation of the whole foreleg; treated by burning all round.

Farṣ: swelling of the *ṛâreb*, withers; treated by burning three times.

Rekab: swelling of the knee; treated by piercing.

Ḥajja: ulcer above the stomach; treated by burning three times.

Ačla: ulcer on the shoulder blade; treated by burning three times.

Ḥâfra: ulcer inside the head which then breaks through into the jaw; incurable.

Nâsûb: ulcer on the back; incurable.

Ṭâlâ': ulcer on the breast; incurable.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

●232 *Sarar*: ulcer on the breastbone; treated by burning with sulphur.

Ḳaṣar: contraction of the back; treated by burning.

If a riding or pack saddle does not fit well on the hump or sides of the back, there appear on the galled spots blisters called *lhûd*, which disappear if the galled animal is not used for several days for either riding or carrying loads; otherwise putrefaction sets in. This condition is called *dabar*.

When a camel accustomed to walking only on sand or small gravel must walk for some time through a volcanic area, the skin under her hoofs becomes bruised and bleeds, *ḥafa'*.

Rhaṣa' is a camel in whose hoof either a thorn or sharp stone has stuck.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

CHAPTER XII

HORSES

The Bedouins assert that no horses were created by Allâh in Arabia. According to their tradition they brought their first horses from the land of the settlers whom they raided. In the inner desert the horses have no place and would perish, did not the Bedouins look after them better than they look after their own children. A runaway horse cannot live long in the desert, while a camel will persist even without a man. Horses are of no economic value but serve merely as weapons for the getting of booty and influence. For this reason they are called *al-murnijât*, the enriching. It is said that the mares' bellies contain treasures and their backs help to win power, *al-ḫejl buṭûnahen kanz wa-ẓhûrahen 'azz*; for they give their owner colts which can be turned into money at any time, and it is much easier to make or repel an attack on horseback than when mounted on camels. The more horses a tribe has, the more feared it is by its neighbors and the greater its power. But successes gained on horseback are not lasting. The defeated neighbors unite for revenge, and soon both the riders and horses are annihilated. Hence the saying: "The horse reins are snakes, and death dwells on their backs; *al-ḫejl ʿersânahen ḥajûja wa-ẓhûrahen manâja.*"

HORSES OF DIFFERENT KINDS

The Rwala classify horses[10] as common ones, *kdîš* (pl., *kudš*), and thoroughbreds, *aṣîl* (pl., *aṣâjel*). The common horses are not kept in the desert. Of the thoroughbreds they raise for the

[10] The different parts of the horse (Fig. 49) are called:

1. *'arnâna*
2. *minḫar*
3. *borṭom*
4. *'eiena*
5. *mâkikam*
6. *ḫanak*
7. *warîde*
8. *ǧobha*: in the middle, *aš'ad*
9. *ḫuppa*
10. *maklâme' al-'aja*
11. *'aja*
12. *ḫeǧrat al-'aja*
13. *iǧen*
14. *garṣûr al-iǧen*
15. *fâ'ida*
16. *ma'dref*
17. *ruḳuba*
18. *ḥdreš*
19. *abdîkar*
20. *gahr*
21. *mgawwaṭ*
22. *ḫaja'*
23. *'akrat aǧ-ǧêl*
24. *sebîb*
25. *faḫad*
26. *ṭafne*
27. *'arḳûb*
28. *krd'*
29. *dejd*, udder; *ʿṭûr*, teats
30. *surra, sirr*
31. *baṭn*
32. *ǧamb*
33. *ḥâbla*
34. *kâ'*
35. *maḥṣan*

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

232 most part mares of the following breeds: 1. *khejle*, 2. *ṣaklâwijje žudrânijje*, 3. *dhama*, 4. *ma'naķijje*, and 5. *ğilfe*. However, the following are also recognized as thoroughbreds: 6. *ḥamdânijje*, 7. *'obejjet ummu ğreje*, 8. *ṣwêtijje*, and 9. *amm 'arķûb*. The *khejlet al-'ağûz* breed is supposed to be the oldest, from which all others have descended. The stallions of any of the above-named breeds can be admitted to cover, but the colt always bears the name of its dam's breed.

A thoroughbred mare is called *faras*, the plural being expressed by the word *ḥejl*, and as, with but few exceptions, only mares are bred, the word *faras* has come to mean horses regardless of sex, the rider being known as a *fâres*; the plural, *fursân*, is rarely heard, *ṣanam* or *ḥejl* being used instead.

231 Each horse and mare bears certain marks indicating its value. These marks are called *sijâse*, and whoever understands them, *jesûs sijâsetha*, decides whether a mare is good or not. A good mare has long ears, legs, and neck; the croup, the root of the tail, and the coronet, *žên*, are short. The nostrils and eyes are large and the distance between the foreknees, *faḥğâ bên riğlejha*, broad and spacious. The forehead should bulge forward, *ğebhatha nâṭṭa'*, the breast should be arched, and the forelock, mane, and hair of the tail should be thick, *'elematha w-'ačwaha*.

Curling hair from the navel to the udder is called *dumejṭîr*. Two curls one above the other, between the eyes are *sa'dên*; *ḥejčelên* are curls on the right and left side of the neck, and *zibdet as-sakf* are curls on either side of the sexual organ. All these curly spots of hair, *fatâjel*, are signs of good qualities in the mare.

On the *dhama*, *ma'naķijje*, and *ğilfe* breeds the Rwala love to see white spots called *nišân* (pl., *nijâšin*) either on the forehead or legs. A small round spot on the forehead is a *nağme*; a long one a *ṣurra*; if it extends to the upper lip it is a *žedaḥ*. A white spot on the leg is a *ḥağela*. A mare with short white spots on both hind legs and on the left foreleg is known as *meḥağğelat aṭ-ṭalâṭe muṭlekat al-jemîn*. If there

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34. *'afejne*
37. *rukbe*
38. *ğrê'*
39. *mḫaddede*
40. *žên*
41. *ḥâfer*
42. *ṣadr*
43. *wasṭ*
44. *silleme, rukme*

45. *rasan*
warwaṭ, posteriors.
pabwa, sexual organ of the mare
sakf, labia of the sexual organ of the mare
ḫaṣâṣa, testicles
faje } sexual organ of
zabb } the stallion

a. *'aǧoma*
b. *nḫajra*
c. *mḫaddede*
d. *žên*
e. *waṭwaṭ aš-šo'r*
f. *ḥâfer*
f1. *'afejat al-ḥâfer*, the inner fleshy part
g. *ḥâfe'*, horseshoe.

231 the *ḥamra'*, which can gallop or trot all day without sinking from exhaustion.

BREEDING OF HORSES

232 The large clans have, as a rule, only one stud horse; this they never keep in the camp together with other horses but intrust it to the care of a specially selected slave, who pitches his tent in some gully beyond the camp, from where the stud horse can see no mares. To prevent the horse from catching sight of some runaway mare the slave hangs a full nose bag over its head early in the morning, leaving it on until evening and only taking it off while the animal is being watered. No more than two mares a day are covered, *šabbûh* or *'allûh*, by the stud horse, one in the morning, *naṭṭ*, and the other in the evening, *ḥaṣm*. When a mare is in heat, *mu'ṭi*, she must be led in as soon as possible; otherwise her heat might pass, *ekṭafat*. The owner of the stallion asks the owner of the mare whether he wants a morning or evening cover, *naṭṭ walla' ḥaṣm*, or both. If he decides for both, no other mare will be led in that day. For one cover the charge is one or two *meǧîdijjât* ($0.90—1.80) and is called *mohr al-ḥṣân*.

The period of twenty-five days after the mare's covering is called *'edijet aš-šba'*. After that time she is led to the stud horse again, *je'arreẓha*. If she kicks out against or repulses him, it is judged that she has conceived, *aḳẓabat*; she is then known as *lḳaḥa* and has to be well nursed and fed so as to avoid a miscarriage, *ṭaraḥat* or *ramat*. In the last month before foaling the mare is called *muḥres*. When she has foaled, *afradat* or *wa'edat*, she is known as *raṭûs*. If a male colt is born, it is simply buried in sand or thrown into a gully so that the mother may not be weakened needlessly. The birth of a filly is the cause of rejoicing to all the owner's family and of congratulations from both his kin and acquaintances, just as if a boy had been born. Such a *raṭûs* mare is then wrapped up in blankets, taken to the tent on cold nights, and gets better food than the owner himself; for a whole year thereafter no one would think of saddling and riding her, in order that the quantity of her milk may not be reduced and that the filly may be well nourished. The filly also gets camel's milk both in the evening and morning, and often the owner and his family go to bed without supper so that the mare and her young may

Musil S-4, 5 (no date)1928 MD4 Rwala MD4

ave sufficient food and milk. The ears of the new-born filly 232
re tied together with a silk thread to make them grow close
ogether and symmetrically; they also shorten the root of its
ail to make the mare when grown-up carry it upright in a

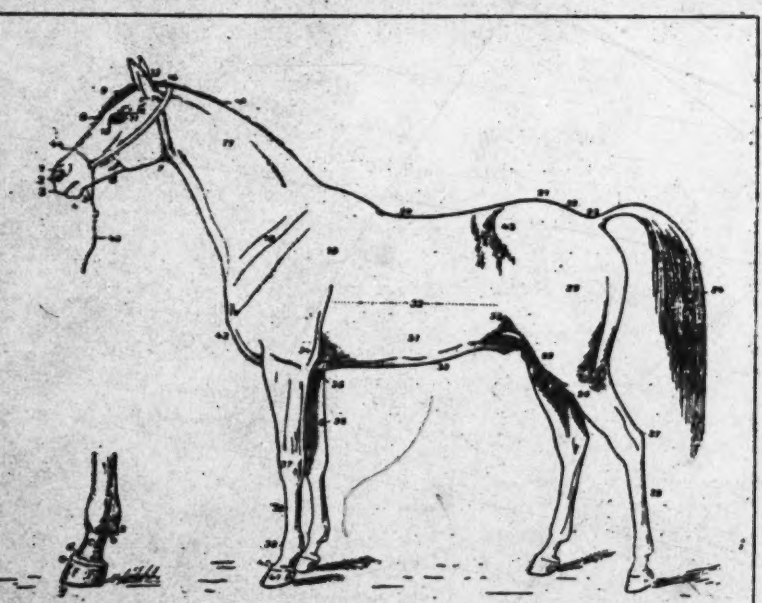

FIG. 49—Diagram of a horse.

allop; they blow into its nostrils to widen them; shout the
ame it has received into its ears, and even smear the filly
ith tar to protect it from the effect of noisome smells

n its first year the filly is called *felw*
„ second „ „ „ „ „ *howli*
„ third „ „ „ „ „ *ǧeda'*
„ fourth „ „ „ „ „ *ṯenijje*
„ fifth „ „ „ „ „ *rbâ'ijje*
„ sixth „ „ „ „ „ *šâreḥ* or *awwal* (first) *ḳarḥ*,
„ seventh „ „ „ „ „ *ṯâni* (second) *ḳarḥ*, etc.

After the fifteenth *ḳarḥ*, i. e. beginning with her twenty-
rst year, a mare is called *'awda*; between her first and tenth
ears she is a *mohra* (pl., *mohâr*).

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

CARE, DISEASES, AND NAMES OF HORSES

231 Nothing causes the Bedouin so much labor and trouble as a mare. It is easier to raise and bring up five children than a single filly, as the children require especial care only in their first two years but the care of a mare has no end. It is necessary to provide her with food and drink, to protect her against heat and cold, to guard her from disease and robbers, also to quarrel with the other part owners, etc. It is the business of the women and slaves to feed the mare and care for her — all the Bedouin man will do is to give orders. As soon as he rises in the morning he shouts: "Wake up the mare! *ruddow nafs al-faras*," and his wife or his daughter hastens to fill the food bag with barley and hang it over the mare's head. Towards evening, before the sun touches the horizon, he again calls out: "Hang it on the mare! *'alležow 'ala-l-faras*," and it is his wife once more who has to fill the bag and put it on the animal. At noon the master commands: "Water the mare!" and the wife pours water from the large leather bag — which she must often carry on her back home from the well — into a bowl and holds it before the resting mare. The animal is led to the well only if this is in the middle of the camp and there are no signs of danger. No mare can be without water for longer than twenty-four hours. The whole camp may suffer from thirst, *râs aẓ-ẓma'*, and the children cry for a drop of water, but the master, unmoved, will pour the last remnants of water into a dish and set it before the pampered mare. Frequently some spirited mare shies, *šâšat*, causing the others also to shy, *šawwašat al-ḫejl*, and all to run out from the camp, but the Bedouin sits undisturbed, leaving the women to hurry after the animals, calm them, and bring them back home.

The shoes worn by the horses are flat and thin and have a small hole in the center, *ḥda'*. Without a shoe, *ḥafjâne*, it is impossible for a mare to walk on gravel for any length of time, as its sharpness injures the hoof.

• 232 The most frequent diseases to which a horse is subject are:

Misma: inflammation of the muscles of the back; cured by a mixture of *beleḥt al-ḫejl* and *feliti* drugs (sold by the Kubejsi) and of coffee or melted butter, which mixture is poured into the nostrils, *jeṣa"eṭûnah*.

Mwalli: inflammation of the bowels accompanied by diarrhea; this is cured by burning around the navel with a red-hot iron.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Zerd: ulcers under the chin; cured by burning the nape of the neck. 232

Ḳâreṣ: a swelling of the belly; cured by smearing the shaved belly with a mixture of grape syrup, alum, and pepper.

Saḳwa: glanders; cured by inhaling the smoke of *šîḥ*.

Šûhâr, mšowhar: festering wounds on the back; cured by burning the root of the tail.

Ğerab: mange; cured by burning the diseased spot and rubbing in oil.

Lwêṛef: ulcers in the vagina; cured by smearing with sulphur and butter.

Ḥamrâ: inflammation of the ankle. This arises generally when the exhausted mare has fed heavily and been watered immediately afterwards; it is cured by burning around the breast and by piercing the skin on the shaved ankle.

Ẓufr: cataract of the eye; cured by dropping a mixture of rust, soot, and milk into the eye as well as by burning around the eye.

Every mare is given a name expressing her real or imagined qualities or those which her master would like her to possess. 552 A favorite mare of Prince an-Nûri was called Dîba, She Wolf; of his son Nawwâf, Sadḥa, Lioness; other mares of the prince were named: Farḥa, Joy; Frejḥa, Little Joy; Sa'da, Good Luck; Nowma, Sleepy; Falḥa, Bringing Good Luck; Ṛarra, White Fronted; Smejḥa, The Little Gentle; Šîḥa, Cautious; 'Awna, Helper; Mṛîẓa, Provoking; and 'Ejda, Snappy. It happens often that a youth names the young mare which he has received from his father after the girl he loves, to remind himself of his sweetheart every time he calls his mare.

SONGS RELATING TO MARES

The Bedouin also thinks of his mare in his songs and poems. 539x

Jâ šowḳ jâ bajjeẓ al-ṛarra
w-al-jowm wên ente jâ mâli
nahağt w-ažef ma' al-ğarra
w-lâ min ṣiddîžen w-lâ wâli.

O sweetheart! O thou with a white spot on thy forehead!
And today, where art thou, treasure of mine?
I followed thy footprints, every little while halting,
And yet I found neither the mistress true nor my dear mare.